

Vantage

SPRING 1997

Columbia extends 'Alternative Context' course to Korea

EACH JANUARY TERM, Columbia offers a Master of Divinity (M.Div.) degree course, "Alternative Context for Ministry," in which students travel to different communities to seek a better understanding of how the church in various social contexts understands its mission.

Columbia students and their professors have spent the January term in diverse places, including Central America, Jamaica, Central Europe, Appalachia, and the inner-city of Atlanta. This year marks the first time that students from Columbia have been able to visit South Korea as part of the required course.

Including Korea as one of the alternative context destinations was strongly advocated by Victor Yoon, formerly Columbia's associate professor of Asian studies and director of the Center of Asian Theology and Ministries. "It is important that Columbia's students see for themselves how strong the Presbyterian Church is in Korea and learn from that experience," said Dr. Yoon.

In January, students Tim Arnold, Melanie Mitchell, John Cook, Susannah Hager, Doug Minnerly, and

Tim Read, accompanied by professors Victor Yoon and Wade Huie '43, spent 17 days studying and traveling in South Korea. They visited Presbyterian churches, seminaries, denominational offices, and many other places of cultural and historical significance. The group met with Korean pastors, lay people, professors, and students to learn about the Korean Presbyterian church and Korean culture.

The students viewed themselves more as pilgrims than as tourists. Their task was to learn how the church in Korea affects and is affected by that culture. They were encouraged to develop the skills of thinking critically about the church in that culture. By doing so, they developed their ability to observe more carefully their own American culture and the Christian church in the American context.

While in Seoul, the group members were guests of the Presbyterian College and Theological Seminary, home to more than 2,400 students. The Columbia students' visit coincided with the seminary's annual entrance examinations. More than 1,300 students were seeking admis-



Columbia travelers were given a tour of the Isabelle Girls' Junior and Senior High School in Pusan. The Isabelle School was founded by American missionaries and today serves more than 3,000 students.

sion to the Presbyterian seminary's M.Div. program, to which only 200 would be accepted.

Columbia's students were given special lectures in Seoul by local faculty. Dr. Kwang Soon Lee, one of the few women on the seminary's faculty, briefed the Columbia students on the history, growth, and priorities of the Presbyterian Church in Korea. Dr. Heup Young Kim delivered a lecture comparing neo-Confucianism and Calvinist Puritanism, identifying similarities between the two belief systems as a major factor in the success of the Presbyterian missionaries in Korea. Dr. Jung Woon Suh, president of the seminary, graciously took time to meet with and present

son, Hyung Joo (Howard), has completed his first year at Columbia.

Dr. Chang Bok Chung, who studied under Professor Huie, met the American visitors at a 6:00 a.m. prayer service at Myung Sung Presbyterian Church in Seoul. Afterwards, he shared his observations on the status of the Korean Presbyterian Church. Widely published, Dr. Chung is acknowledged as one of the leading experts on homiletics in Korea.

On several worship occasions, Professor Wade Huie was invited to preach the sermon with Dr. Yoon translating into Korean. The students also attended the Young-Nak Presbyterian Church, which provides simultaneous translation over headsets for English-speaking visitors.

Board takes actions

Douglas W. Oldenburg, President

OUR BOARD OF TRUSTEES held its spring meeting April 1-2. Our beautiful campus provided a perfect setting for a most productive meeting. Many important decisions were made, and I want to share some of them with you.

1. The board welcomed the following new members: James A. Adams, Jr., from Toccoa, Georgia; John C. Aldridge from Atlanta; John N. Bartholomew from Jacksonville, Florida; Richard Cromie from Palm Beach, Florida; William Pender from Rock Hill, South Carolina; Susan W. Wieland from Atlanta; Lucimarian Roberts from Bay St. Louis, Mississippi; and Laura Cunningham, a second year M.Div. student from Atlanta.

2. The board welcomed Dr. Stanley Wood as our new director of the Center for New Church Development.

3. The Board took action to designate Professor James Newsome as professor emeritus and asked that a resolution of appreciation be prepared in his honor. The seminary commu-

nity held a reception in his honor on May 8.

4. The Board granted tenure to Dr. Darrell Guder, the Peachtree Professor of Evangelism and Church Growth.

5. The Board took part in the inauguration of Dr. Kathleen O'Connor as our professor of Old Testament language, literature, and exegesis.

6. The Board approved the budget for 1997-1998 fiscal year providing significant increases for the library, financial aid, and compensation for faculty and staff.

7. The Board voted to begin the much-needed renovation of Florida Hall in May 1998, at a cost of approximately \$2 million.

8. The Board voted to begin the construction of the addition to the Harrington Center as soon as possible in order to provide housing for some of the students who will be displaced by the renovation of Florida Hall. It is expected that construction will begin by September 1, 1997, and that the

addition will be ready for occupancy by August 15, 1998.

9. The Board engaged in discussion of the Long-Range Planning Committee's proposed "Vision Statement" and suggested a few modifications. The Vision Statement is the result of listening to more than 42 focus groups among our various constituencies, involving more than 400 persons. It will be brought back to the board at its fall meeting for adoption and will be printed in *Vantage* after it is officially adopted.

10. The Board voted to close the Columbia Seminary Center for Theological Studies in Florida at the end of the 1997-98 academic year. The two original goals of making it self-supporting and averaging 20 students per class have not been reached. An analysis of why it did not succeed will be made for future reference.

11. The Board heard a report of various personnel issues and affirmed the administration's handling of the issues.

I want to thank the members of the board for the time, energy, and wisdom they give to our seminary. A seminary is only as strong as its Board of Trustees, and we have a strong board. Thanks be to God. □



Stanley Wood is director of the Center for New Church Development.

Wood appointed director of new center

H. STANLEY WOOD has joined the faculty as director of Columbia's Center for New Church Development.

Dr. Wood served as associate for church growth and new church development for the General Assembly of the Presbyterian Church (USA) from 1988 to 1997. He was the organizing pastor of Concord Liberty Presbyterian Church in Concordville, Pennsylvania, from 1981 to 1988 and minister to students and interim pastor at Bethany Collegiate Presbyterian Church in Havertown, Pennsylvania, from 1971 until 1980.

Since 1978 Dr. Wood has been an ecumenical church consultant for evangelism, church growth, and new church development. He pioneered the Presbyterian Church (USA) national strategy for new church development.

Dr. Wood is the author of books and articles on church development, growth, and renewal. He is a member of the Academy for Evangelism in Theological Education, the American Church Growth Association, and the American Society of Mission.

He earned the Master of Divinity



James D. Newsome '55

Newsome '55 is

rian Church U.S. in 1955. After more than 20 years of pastoring churches (First Presbyterian in Columbus, Georgia; Mars Hill Presbyterian in Athens, Tennessee; and First Presby-

The focus of much of his life's work has centered on the role of biblical interpretation in the life of the church, including an interest in early Judaism and its links to Christian origins.

terian in Paducah, Kentucky), he came to Columbia as director of advanced studies and adjunct professor of Old Testament in 1977. In 1981, he was installed as professor of Old Testament, the work he continued until 1997.

During his years at Columbia, Newsome introduced hundreds of students to Old Testament scholarship. He also taught Hebrew. Ara-

the common lectionary *Texts for Preaching*.

Newsome has served his denomination as moderator of Knoxville Presbytery, as commissioner to both

the PCUS General Assembly in 1968 and the PC(USA) General Assembly in 1984. He was a member of the PCUS General Assembly's Committee on Inter-Church Relations and the UPCUSA General Assembly's Committee on the Examination of Candidates. In 1981, he was named acting editorial director of John Knox Press. His professional memberships include the Society of Biblical Literature and

filed
Moffett
Coll.

THE WORLD

N. Korea opens doors to U.S. Christians

Decades ago, the country sought to replace religion with an ideology of self-reliance and reverence for its leader. Now, one of the world's most closed nations turns to Christians amid an ailing economy and a food crisis.

By Barbara Slavin
USA TODAY

They came bearing rice for North Korea's hungry people. They wound up holding hands and singing hymns with 100 Koreans in a Protestant sanctuary in the capital, Pyongyang. "It was a gripping experience," says the Rev. Melvin Luetchens, a United Methodist minister from Elkhart, Ind., who visited North Korea late last month with a National Council of Churches delegation. "The sanctuary had no heat and the temperature was well below freezing. We could see our breaths when we sang. But our hearts were warmed."

Officially, North Korea is one of the world's least religious nations as well as one of its most closed societies. If the country ever really opens up to the world, U.S. Christian groups, including the Rev. Billy Graham's, will deserve much credit.

Until 50 years ago, North Korea had been one of the most Christian places in Asia, with more believers than in the southern part of the peninsula. North Korea banned religion under the late "Great Leader" Kim Il Sung. The government sought to replace religion with an ideology of socialist self-reliance called *juche* and reverence for Kim and his son, Kim Jong Il, who were nearly deified.

But when the country's economic failings became apparent, the elder Kim sought outside help. He turned to Christians, in part because he was familiar with them. His mother was a Christian convert and Kim attended church and Christian schools as a child. As North Korea's food crisis has worsened, men and women of faith have been among the few U.S. citizens allowed into the country.

North Korea now officially permits religious observance, but in fact discourages it. All leaders of religious institutions are vetted for political loyalty. There are only three church buildings — two Protestant, one Catholic — in Pyongyang, once called "the Jerusalem of the East" for its bristling spires. There are no Catholic priests, so no one can attend Mass or receive the sacraments.

Visitors have been told that there are 500 Protestant homes throughout the country and 200 Catholic ones, where Koreans gather for informal



Building bridges: An American Christian group visits a tomb in North Korea. From left, Betty Linton, Samuel Moffett, Paul Crane, John Linton, John and Virginia Somerville, Sophie Crane, and Eugene and Stephen Linton.

worship. But outsiders have not been allowed to verify this.

Nevertheless, recent visitors insist that some religious feeling has survived. "People who say they can't possibly be Christians there are wrong," says Virginia Somerville. Somerville, Graham's sister-in-law, was part of a Christian group that went to North Korea this month for a reunion of a half dozen alumni of a prewar foreign school in Pyongyang.

In the Chilgol Protestant Church, built on the site of a church where Kim Il Sung once worshiped, the U.S. visitors heard two Korean women sing *How Great Thou Art*. "Their faces were like angels," Somerville says. "It brought tears to our eyes. My impression is these are sincere Christians who truly love the Lord but have to walk very carefully."

Officially, there are 10,000 Protestants and 4,000 Catholics in a nation

of 23 million. By contrast, more than a third of 45 million South Koreans are Christians.

To the charge that they are being used to prop up a repressive regime, visitors reply that they not only promote humanitarian goals but give a positive impression to people long cut off from the West. "You create space between the gears," says Stephen Linton, who led the school alumni trip this month. He has been a frequent visitor as head of the Eugene Bell Foundation, named for his great-grandfather, a 19th century Presbyterian missionary.

The most prominent clerical guest of the North has been Graham. His wife, Ruth, and her siblings — the children of missionaries — attended the Pyongyang Foreign School before it was shut in 1940.

Graham has visited North Korea twice at the invitation of Kim Il Sung,

in 1992 and in 1994, at the height of an international crisis over North Korea's development of nuclear weapons. While nominally apolitical, Graham's second visit led to contacts with former president Jimmy Carter and U.S. diplomats that defused the crisis when North Korea agreed to halt its nuclear program in return for energy assistance.

Graham has a track record of going into the lion's den of atheism and being criticized for naivete, then being vindicated for showing foresight.

"We had the same problem when Dr. Graham went to eastern Europe," says John Akers, a Graham adviser. "His reply was, 'I'm not sure who's using whom.'"

The Graham policy, Linton says, "has not been to go there and make converts but to be constructive in a way that raises the prestige of the Christian community generally."



Kim Il Sung: Late leader sought outside help



Kim Jong Il: Nearly deified after religion ban



Graham: The most prominent clerical guest



North and South to meet March 5

The two Koreas are set to meet in New York March 5 after weeks of postponement. North Korea's vice foreign minister, Kim Gye Gwan, and his counterpart from South Korea, Song Yong Shik, will lead delegations. It will be the most senior acknowledged meeting between the countries in two years. The U.S. deputy assistant secretary of State, Charles Kartman, will speak to delegates about ending a 44-year state of war.

The Graham organization has been working hard to build bridges to the North, an extremely delicate task as that country's government contends with economic and ideological failure. Graham hosted a North Korean religious leader at the National Prayer Breakfast in Washington last year. This year, he invited Yang Hyung Sop, the speaker of North Korea's parliament.

Attendance at the Feb. 6 event, which brought together the cream of the Washington political establishment, would have been quite a diplomatic coup for North Korea, which has no formal relations with Washington. Yang had also been scheduled to meet congressional leaders and Vice President Gore. But the North Koreans did not pursue a visa for Yang, expecting that he would have been turned down.

Under a diplomatic deal negotiated by the United States and North Korea last year, the administration promised to admit high-level North

Koreans. In return, North Korea pledged to meet with South Korea to discuss reconciliation. But North Korea twice postponed the meeting, angering that international food aid, which also was part of the deal, was slow in coming.

The United States and South Korea pledged last week to contribute to a new U.N. World Food Program appeal. North Korea announced the next day that it would attend a North-South meeting March 5 in New York.

In the meantime, some Christian groups have criticized the U.S. administration for attaching political strings to food aid and providing too little, too late while millions of North Koreans face starvation.

"We're here even though we are on different sides politically," United Methodist Bishop Melvin Talbert of Sacramento, told the North Koreans last month after witnessing delivery of 700 tons of rice. "We come because our Christian faith admonishes us to come."

Dr Anne Ruck's address

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1997

ompok minoritas umat Kristen Asia meng-
ususnya menjelang akhir abad ke-20. Namun,
dan optimis, jika dibandingkan dengan sifat
bagian gereja Eropa. Gereja Asia memberi
arga kepada gereja di seluruh dunia.

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Christianity in Korea

An Exploration of its
Unique Development

presented by
The Korea Society



and hosted by
Union Theological Seminary
New York City



September 26&27, 1997



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LETTER FROM THE CHAIRMAN

On behalf of The Korea Society it is my great pleasure to welcome you to this most exciting and important conference.

I believe there are at least two factors which qualify this conference as a uniquely important and unprecedented event. The most obvious of these is the subject matter itself. Few people would argue with the position that the impact of Christianity on Korean society has been profound and pervasive. This is even more striking when we consider the history and development of Korean Christianity within the context of the relatively slower growth of Christianity in China and Japan and most other parts of Asia.

The second factor that characterizes the unique significance of this conference is the extraordinary wealth of experience and authoritative scholarship represented by what is truly an unparalleled assemblage of scholars and experts from around the world. I have no doubt that their deliberations will lead us to a deeper understanding and appreciation of the phenomenon of Christianity in Korea. My special thanks goes out to them for traveling from so many far-flung places to be with us for these two days.

I would also like to acknowledge the generous support that we have received from our cosponsors. Without the enthusiastic support of The Henty Luce Foundation, Union Theological Seminary and Mr. Sang Eun Wang, it simply would not have been possible for us to plan and present this conference.

Lastly, I extend my thanks to all of the friends of The Korea Society who have come from far and near to take part in this historic event. I am confident that these two days will provide an enjoyable and meaningful opportunity for all of us to broaden our understanding of the unique history, development and impact of Christianity in Korea.

Donald P. Gregg

Amb. Donald P. Gregg
Chairman
The Korea Society

ABOUT THE SPONSORS

Presented by:

The Korea Society

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With support from:

Henry Luce Foundation

The Henry Luce Foundation was founded in 1936 by the late Henry R. Luce, co-founder and co-editor of Time Inc. With assets today of \$600 million, the foundation funds programs on east Asia, American art, higher education, theology, public affairs, and women in science. The Luce Foundation's Asia Program supports cultural and intellectual research and exchange between the countries of east Asia and the United States.

Mr. Sang Eun Wang

Mr. Wang is Chairman of Hyopsung Shipping Corporation. With a distinguished career in public service, he is also currently President of the Korean-American Friendship Association, Chairman of the Pusan International Sister City Council, an Honorary British Consul and is a past member of the National Assembly of the Republic of Korea.

SCHEDULE

Friday, September 26th

8:00-9:15 Registration/Continental
Breakfast/Welcoming Remarks

PANEL I: Tradition and History
9:15-10:15 Donald P. Gregg (Moderator)
The Korea Society

James Crayson
Sheffield University

Samuel H. Moffett
Princeton Theological Seminary

Bonnie Oh
Georgetown University

Kenneth Wells
Australian National University

10:15-10:45 Coffee Break

10:45-12:00 Discussion
• 10:45-11:15 Invited Discussants
• 11:15-11:45 General Audience

12:00-1:00 Lunch

PANEL II: Agents and Actors
1:00-2:00 Holland L. Hendrix (Moderator)
Union Theological Seminary

Donald N. Clark
Trinity University

Jung Ha Kim
Georgia State University

Cari Ledyard
Columbia University

John Oh
Catholic University

2:00-3:15 Discussion
• 2:00-2:45 Invited Discussants
• 2:45-3:15 General Audience

3:15-3:30 Coffee Break

PANEL III: Church and State Relations
3:30-4:30 Terrill E. Lutz (Moderator)
Henry Luce Foundation

Donald Baker
University of British Columbia

Wi Jo Kang
Wartburg Theological Seminary

Jong-Sun Noh
Yonsei University

David K.S. Suh
Union Theological Seminary

4:30-5:45 Discussion
• 4:30-5:15 Invited Discussants
• 5:15-5:45 General Audience

Saturday, September 27

PANEL IV: Indigenization of Christianity
9:00-10:00 William Biernatzki (Moderator)
Saint Louis University

Chai-Sik Chung
Boston University

Cil Soo Han
University of New England

Anselm Min
Claremont Graduate School

Edward W. Poitras
Southern Methodist University

10:00-10:30 Coffee Break

10:30-12:00 Discussion
• 10:30-11:15 Invited Discussants
• 11:15-11:45 General Audience

12:00-1:00 Lunch

Respondents "Wrap-up" Session
1:00-3:00 Horace C. Underwood (Panel I)
Yonsei University

Richard Rutt (Panel II)
Durham University

Wonmo Dong (Panel III)
Southern Methodist University

Sean Dwan (Panel IV)
Kimmage Missionary Institute

3:00-3:15 Closing Remarks

3:30-5:00 Planning Session (by invitation)

5:00-7:30 Reception/Dinner

PANEL TOPICS & ISSUES FOR DISCUSSION

Panel 1: TRADITION AND HISTORY

- What are the origins of each Christian tradition?
- What are the historical patterns of development for each denomination?
- Why and how has Christianity grown?
- What are the defining institutions and experiences of each tradition?
- In what ways has Christianity interacted with the indigenous culture of Korea?
- How have specific factors such as regionalism, gender roles and Korean social structure affected the growth of Christianity?

Panel 2: AGENTS AND ACTORS

- Who are the major figures in each Christian tradition?
- What are the past and present roles of the various missionary communities?
- Who are the prominent Christian leaders in Korea today? What is their impact in the church and in society?
- What are the roles of women in the various churches?
- Who are the significant theologians in Korean Christianity today?

Panel 3: CHURCH AND STATE RELATIONS

- How did or does Christianity relate to civil power?
 - In nineteenth century Korea
 - During the Japanese colonial period
 - During and after the Korean War
- What is the North Korean experience of Christianity?
- What has been the impact of Christianity on social consciousness in both Koreas?
- How has the Roman Catholic experience been distinct?

Panel IV: INDIGENIZATION OF CHRISTIANITY

- How can Christianity in Korea be defined today?
- What are the ideological issues affecting Christianity and culture?
- How do different Christian traditions continue to inculturate in both the North and the South?
- How is the development of "cults" affecting Christian identity?
- How have overseas Korea missions impacted Christianity?
- What is the status of overseas Christian communities?
- How have non-Christian religious practices been impacted by Christianity?

PARTICIPANTS

DONALD BAKER, Assistant Professor, Department of Asian Studies, University of British Columbia

Professor Baker received his Ph.D. in History from the University of Washington in 1983 with his dissertation titled, "Confucians Confront Catholicism in 18th-century Korea." Dr. Baker has taught history for many years at universities around the world including: University of Washington, Illinois State University, University of Oregon, Boise State University, University of Puget Sound, University of California at Berkeley, University of Maryland Asian Division at Okinawa, and currently at the University of British Columbia. In addition to scores of articles, papers and book reviews, Dr. Baker is the author of *The Confucian Confrontation with Catholicism in Choson Korea* and co-editor of *Sourcebook Of Korean Civilization* (Columbia University Press Volume 2 pp. 1-285).

WILLIAM E. BIERNATZKI, Research Director, Centre for the Study of Communication and Culture, Saint Louis University

Brother Biernatzki, S.J. served four years (1953-1957) in the U.S. Army, two of them (1953-1955) in Korea, before entering the Society of Jesus (Jesuits) in 1957. He received an AB and a licentiate in philosophy and his Ph.D. in the joint majors of sociology and anthropology from St. Louis University with a dissertation on "Varieties of Korean Lineage Structure." He was the first chairperson of the Sociology Department at Sogang University and served as director of the Sogang University Library for six years. He helped establish the Centre for the Study of Communication and Culture in London and returned to it in 1989, as research director and editor of the journal, *Communication Research Trends*. He moved with the Centre to Saint Louis University in 1993. Br. Biernatzki co-authored, with Anselm K. Min and Luke Jinchang Im, *Korean Catholicism in the 1970s: A Christian Community Comes of Age*, and is the author of, *Roots of Acceptance: The Intercultural Communication of Religious Meanings*.

JAMES T. BRETZKE, Visiting Scholar, Weston Jesuit School of Theology (Invited Discussant)

James Bretzke is a Jesuit priest who served as a missionary for a number of years in Korea. He has taught at Sogang University in Seoul, the Pontifical Gregorian University in Rome, and currently is on the faculty of the Jesuit School of Theology and the Graduate Theological Union in Berkeley, California where he teaches Christian ethics. Fr. Bretzke did his doctorate at the Gregorian in Rome on Confucian—Christian ethics in the Korean context. In the areas of Confucianism and Korean theology he has published a monograph, plus several book chapters, articles and reviews in journals such as *East Asian Pastoral Review*, *Gregorianum*, *Inculturation*, *Journal of Ecumenical Studies*, *Pacifica*, and *Theological Studies*.

CHAI-SIK CHUNG, Walter G. Muelder, Prof. of Social Ethics, Boston University, School of Theology

Dr. Chung is a social ethicist and sociologist of religion at the Boston University School of Theology. For the past eighteen years he has taught at various colleges and universities in the United States. In 1974 he served as a Visiting Scholar at the Center for Japanese and Korean Studies, University of California at Berkeley. In 1980 he returned to Korea to teach at Yonsei University where he served as Chairperson of the Department of Sociology and Director of the Institute for Humanities. Since the Fall of 1990, he has held the Walter G. Muelder Professor of Social Ethics Chair at Boston University School of Theology. He is also affiliated with Harvard University as an associate in research at the Korea Institute. Dr. Chung is currently working on a book-length manuscript titled, *Korean Religious Tradition and Modernity*. Among his widely published writings in both Korean and English are: *Religion and Social Change* (1982), *Modern Science and Ethics* (co-authored 1988), *Consciousness and History: Korean Cultural Transition and Social Change* (1991), and *A Korean Confucian Encounter with the Modern World: Yi Hang-no and the West* (1995).

HYUN-KYUNG CHUNG, Professor of Ecumenical Studies, Union Theological Seminary
(Invited Discussant)

Prof. Chung is an associate professor of Ecumenical Studies at Union Theological Seminary in New York City. She received her B.A. and M.A. degrees from Ewha Women's University in Seoul, Korea, M.Div. from the School of Theology in Claremont, CA, and Ph.D. in Systematic Theology from Union Theological Seminary. In her work Dr. Chung tries to synthesize wisdom from people's movements, academic disciplines, spiritual practices and the arts. She had been an assistant professor of systematic theology at Ewha Women's University for seven years before coming to Union in 1997. She is the author of *Struggle to be the Sun Again: Introduction to Asian Women's Theology* and is currently working on *Dancing on the Sword: On Becoming an Asian Eco-Feminist Liberation Theologian*. She lectures and teaches internationally on the subjects of eco-feminism, Third World theologies from Asia, Africa, Latin America, earth centered spirituality, social transformation, Christian mysticism, and Zen Buddhism.

DONALD N. CLARK, Professor of History and Director of International Studies, Trinity University

Dr. Clark is Professor of East Asian History and Director of International Studies at Trinity University in San Antonio, Texas. Born in Colombia and raised in Korea as the son and grandson of Presbyterian missionaries, he became interested in Korean affairs as a teenager. He served with the Peace Corps in Taejon from 1968-1970. Dr. Clark received his Ph.D. in History and East Asian Languages from Harvard University in 1978. Though he is a co-author of two historical guides to the city of Seoul, he has concentrated recently on modern Korea, particularly on issues in Korea's encounter with the West. He published a monograph on Korean Christianity in 1986 and edited a study of the 1980 Kwangju uprising (1988) and the *Korean Briefing* series for the Asia Society (1991-93). At present he is completing a social history of the Western community in Korea before 1950. He has long been active in the Association for Asian Studies (AAS) and serves as chair of the AAS Committee on Korean Studies.

WONMO DONG, Director, Asian Studies Program, Southern Methodist University

A member of the Political Science faculty at SMU since 1968, Professor Dong is Director of the Asian Studies Program and the SMU-Dallas Forum on Asian Affairs at the same university. Professor Dong did his undergraduate works at Yonsei University (B.A. in Political Science and Diplomacy, 1957) and Southwestern University (B.A. in Government, 1959). He received his Ph.D. in Government in 1965 from Georgetown University, where he was a Danforth Graduate Fellow. A three-time recipient of Social Science Research Council postdoctoral fellowships, Professor Dong was National Fellow of the Hoover Institution at Stanford, a Center for Korean Studies Fellow at Berkeley, and a Research Associate at Harvard and Michigan. Professor Dong has authored or co-authored three books and more than 90 articles, chapters and research papers on Korean politics and US-Korea relations. His recent publications include: "Democratic Struggle in South Korea" in Rogers S. Powers and William B. Vogele (ed.), *Protest, Powers and Change* (New York: Garland Publishing, 1997), "Regional Cleavage in South Korean Politics" in San-Young Choi (ed.), *Democracy in Korea* (Seoul: Seoul Press, 1997) and *The Two Koreas and the United States: Issue of Peace, Security and Economic Cooperation* (Armonk: M.E. Sharpe, forthcoming 1998), an edited volume containing seventeen essays presented to the 1997 Symposium of the SMU-Dallas Forum on Asian Affairs.

SEAN DWAN, Lecturer in World Religions & Cultural Anthropology, Kimmage Missionary Institute

Dr. Dwan has spent more than twenty years in Korea studying and teaching inter-religious dialogue and cultural anthropology. From 1977 to 1979 he was a Lecturer in Theology at Sogang University. He received his Ph.D. from the University of Chicago in 1985 with his dissertation titled, "The Autobiography of a New Korean Religion." From 1986 to 1991 he served as Editor of *Inculturation*, a quarterly journal published in Seoul. In addition to extensive teaching experience in Korea, Dr. Dwan has taught courses at Trinity College in Dublin as well as at the Kimmage Missionary Institute also in Dublin, where he is currently Lecturer in World Religions and Cultural Anthropology. Dr. Dwan has authored more than twenty articles on inter-religious dialogue, cultural anthropology and inculturation.

JAMES HUNTLEY GRAYSON, Director, Center for Korean Studies, School of East Asian Studies, University of Sheffield

Dr. James H. Grayson is currently a Reader in Modern Korean Studies at the University of Sheffield, and also Director of the Center for Korean Studies. From 1971 to 1987 he served as a missionary with the United Methodist Church in Korea. He did his doctoral research at the University of Edinburgh on the subject of the transmission of religions into foreign cultural contexts, a process he calls "emplantation." Dr. Grayson has written a survey history of religion in Korea titled, *Korea: A Religious History* (OUP 1989). He has recently completed a new book on Korean folklore titled, *Myths and Legends From Korea: An Annotated Compendium of Ancient and Modern Materials*. Dr. Grayson has written numerous articles on the transmission of religion, syncretism and the continuity of traditional religious practices in Korea.

DONALD P. GREGG, Chairman, The Korea Society

Ambassador Gregg took over as Chairman of the Board of The Korea Society in 1993 following a 43-year career in the U.S. government. He earned his B.A. from Williams College after completing his service in the U.S. Army from 1945-47. Following his appointment as Ambassador to Korea in 1989, his efforts were directed toward helping the U.S.-Korea relationship mature from a military alliance into an economic and political partnership. Ambassador Gregg has received numerous honors and distinctions including the CIA's highest decoration, the Distinguished Intelligence Medal, the Department of Defense Medal for Distinguished Public Service, a decoration from the Prime Minister of Korea, and honorary doctorates from Sogang University in Korea and Green Mountain College in Vermont.

GIL SOO HAN, Department of Health Studies, University of New England, Australia

Dr. Han received an M.A. in Sociology from the University of New England, Australia, a B.A. in Community Development from Sungkyul University, Korea and is currently a Ph.D. candidate in Health Sociology. Awards that he has received during his career include: the University of New England Research for Ph.D. Studies, Overseas Postgraduate Research Scholarship for Ph.D. Studies, and the Sungkyul University Merit Scholarship. Dr. Han's teaching experience includes lecturing at the University of New England (with the Dept. of Health), teaching English at Tong-a Language Institute in Seoul, and lecturing with the Dept. of Sociology at the University of New England. Books written and in review include *Health and Medicine under Capitalism: Korean Men in Australia* and *Social Sources of Church Growth: Korean Churches in the Homeland and Overseas*.

HOLLAND LEE HENDRIX, Henry Sloan Coffin Professor of Divinity & President of the Faculty, Union Theological Seminary

Dr. Hendrix received his Bachelor of Arts degree from Columbia College in 1971, and both the Master of Divinity and Master of Sacred Theology degrees from Union Theological Seminary in 1975. He did his doctoral degree at Harvard Divinity School, being granted the degree of Doctor of Theology in 1984. He has taught since 1977, first as an instructor at MIT and Harvard Divinity School, and then at Haverford College from 1980 to 1982. Dr. Hendrix was Instructor and Assistant Professor of Religion at Barnard College from 1982 to 1990. He was Acting Associate Dean of the Faculty from 1986 to 1987, and Director of Academic Development from 1989 to 1990. For three years he also served at Union Theological Seminary as a Lecturer in New Testament, becoming successively Associate Professor of New Testament (1990-1993), Academic Dean (1990-1991), President of the Faculty (1991-), and Henry Sloan Coffin Professor of Divinity (1993-). Among Dr. Hendrix's principal publications are *Archeological Resources for New Testament Studies*, Volumes 1 and 2, with Helmut Koester.

YOUNG LEE HERTIG, Assistant Professor of Cross-Cultural Ministry, Fuller Theological Seminary
(Invited Discussant)

Dr. Hertig received an M.A. and Ph.D. at Fuller Theological Seminary in Intercultural Studies. She has written numerous articles on issues of class, gender, race and mission. "On Liberating Theology From Sexual, Racial Bias," was published in the *Los Angeles Times* in 1994. In 1996, she received a grant to write a book on *Theological Education in Korea: Its Impact on Church and Mission*, funded by the Global Research Institute at Fuller Theological Seminary. Dr. Lee has also served the first and second generation Korean American community in churches and seminaries for the past 16 years. Recent papers presented include: "A Yinist Feminism: The Harmonious Chaos of Women" presented at the AAS western regional meeting at Berkeley, March 1997 and "The Asian-American Alternative to Feminism: A Yinist Paradigm" at the American Society for Missiology meeting in Techny, Illinois, June 1997.

JUNC HA KIM, Assistant Professor, Georgia State University, Department of Sociology

Dr. Jung Ha Kim is an Assistant Professor in the Department of Sociology at Georgia State University, Atlanta, CA. She earned her Ph.D. in Sociology of Religion and Gender from Georgia State University in 1993. Her dissertation, "The Bridge-makers and Cross-bearers: An Ethnographic Case Study of Churched Korean-American Women," was published as, *The Bridge-makers and Cross-bearers: Korean-American Women and the Church* (1997) by the Scholar's Press as a volume in the Academy Series of the American Academy of Religion. She is currently working on the Lilly Endowment's project, "Community and Theology," and compiling an anthology of Asian American Spirituality. Dr. Kim also serves several non-government organizations as a member of their Board of Directors, including: the Friendship Council of African-Americans and Korean-Americans, Inc., the Atlanta Prevention Connection, the United Way of Greater Atlanta, the National Congress for Reunification, Peace and Justice in Korea, and the Asian American Community Center in Atlanta.

TERRILL E. LAUTZ, Vice President & Secretary, Henry Luce Foundation

Dr. Terrill E. Lutz is Vice President and Secretary of the Henry Luce Foundation. He serves as Program Director for Asia and for the Henry R. Luce Professorship Program. Dr. Lutz is Chairman of the Lingnan Foundation and a member of the Research Advisory Board of the Australian National University's Research School of Pacific and Asian Studies. Before joining the Luce Foundation in 1984, Dr. Lutz spent three years directing the field staff of the Yale-China Association in China and Hong Kong, based at the Chinese University of Hong Kong. From 1977 to 1981 he worked with the Asia Society in New York and Washington, D.C. to improve public awareness of China throughout the United States. Dr. Lutz graduated from Harvard College magna cum laude in 1968 and received an M.A. in East Asian Studies and a Ph.D. in History from Stanford University. After graduating from college, he served in Vietnam with the U.S. Army in the medical service corps. He has lived in Europe, Taiwan, Hong Kong and Vietnam.

GARI LEDYARD, Director, Center for Korean Research, Columbia University

Dr. Ledyard specializes in Korean Studies, mainly in the field of history but also in general literature, culture, and current affairs. He is presently Professor of Korean History in the Department of East Asian Languages and Cultures, Columbia University in the City of New York. He studied Korean while in the military service and served in Korea as an intelligence specialist in 1954 and 1955. He then enrolled in the University of California at Berkeley, where he received his B.A., M.A., and Ph.D. degrees, all in classical Chinese language and literature. He joined the faculty of Columbia University in 1964, and has several times served as Chairman of the Department of East Asian Languages and Cultures. He is presently the Director of the Center for Korean Research in Columbia's East Asian Institute. In addition to his work at Columbia University Dr. Ledyard served for many years on the Joint Committee on Korean Studies of the Social Sciences Research Council and the American Council of Learned Societies, and also on the Committee on Korean Studies of the Association for Asian Studies, doing a term as Chairman of each. He is author of *The Korean Language Reform of 1446*, *The Dutch Come to Korea*, and many articles on Korean history in professional journals.

KYUNC SOOK LEE, Professor, Department of Christian Studies, Ehwa University
(Invited Discussant)

Professor Lee received both her B.A. in English Language and Literature and her M.A. in Theology from Ehwa University. From 1974-1981 she studied at the Coettingen University in Germany where she received her Doctor of Theology. Upon her return to Korea she taught at Mokwon University (1981-1989) and at Ehwa Womans University (1989-present). She is presently a Professor in the Department of Christian Studies, Director of the Institute for Women's Theological Studies, and Associate Dean of the College of Humanities at Ehwa University. Additionally, she is a Board Member of Faith and Order, WCC, a Member of the Theological Commission, KNCC, and President of the Korean Association of Feminist Theological Studies.

WI JO KANG, Wilhelm Loche Professor of World Religions and Mission, Wartburg Theological Seminary

Prof. Kang came to the United States in 1954 after the Korean War. During the war he served in the Korean Army as a interpreter for the 7th U.S. Army Division. He participated in the Inchon Landing and Chosin Reservoir battles. He is a member of "Chosin Few: A Fraternity of Honor." Prof. Kang received his M.Div. degree from Concordia Theological Seminary in St. Louis and Ph.D. from the University of Chicago. He taught at Columbia University, Valparaiso University, and Concordia Seminary before coming to the Wartburg Theological Seminary. He has written many books including *Religion and Politics in Korea under the Japanese Rule* which has been published in Japanese, Korean and English and *Christ and Caesar in Modern Korea: A History of Christianity and Politics*. He has also written numerous journal articles dealing with theology and religion. He was the President of the Association of Professors of Mission in North America from 1989-90.

SAMUEL HUGH MOFFETT, Emeritus Professor, Princeton Theological Seminary

Before beginning a long and distinguished career as a missionary in Korea, Professor Moffett served as a missionary in China from 1947-1951. After receiving his Ph.D. from Yale University in 1945 Professor Moffett taught at Yenching University in Peking and also at the Nanking Theological Seminary before expulsion by the Communist government in 1951. From 1955 through 1981, he returned to reside in Korea, where he had spent much of his childhood. Among numerous assignments during this period, he served as Dean of the Graduate School of the Presbyterian Theological Seminary of Korea in Seoul (1966-70); Director, Asian Center for Theological Studies and Mission, Seoul (1974-81); Board of Directors, Yonsei University (1957-81); President, Royal Asiatic Society, Korea Branch (1968) and Board Member of the U.S. Educational Commission in Korea - Fulbright Program (1966-67). Among his many written works, Dr. Moffett is the author of: *Wher'er The Sun* (1953), *The Christians in Korea* (1962), *Joy for an Anxious Age* (1966, with Eileen F. Moffett), *The Biblical Background of Evangelism* (1968), *Asia and Mission* (1976), *First Encounters: Korea 1880-1910* (1982 co-edited by P. Underwood and N. Sibley) and *History of Christianity in Asia: Vol. 1 Beginnings to 1500* (1992).

ANSELM KYONGSUK MIN, Professor, Department of Religion, Claremont Graduate University

Dr. Min received a Ph.D. in Philosophy from Fordham University in 1974, and a Ph.D. in Theology from Vanderbilt University in 1989. Professor Min has taught internationally in a variety of such institutions as Belmont Abbey College, Belmont, NC, the University of North Carolina and Sogang University in Korea. He has been teaching at the Claremont Graduate University since 1992. The author of scores of articles and reviews, Professor Min's published books include *Korean Catholicism in the 1970's* (co-authored) and *Dialectic of Salvation: Issues in Theology of Liberation*.

JONG-SUN NOH, Professor, Graduate School of International Studies, Yonsei University

Dr. Jong-Sun Noh is Professor of Christian Social Ethics and Chairperson of the Departments of Arts and Science at Yonsei University. Professor Noh received his Ph.D. in 1984 and has lectured all over the world including the San Francisco Theological Seminary, University of Houston, Yale Divinity School, New York Theological Seminary and Yonsei University. He has also been the pastor at the Korean Glory Presbyterian Church and the Korean Church of New Haven. He was also an advisor to the Deputy Prime Minister & Minister of Unification, Republic of Korea. Professor Jong-Sun Noh has many publications and articles on theology including: *A Story Theology, Social Ethics and Christianity*, and *The Role of Christians in the DPRK*.

BONNIE OH, Distinguished Professor of Korean Studies, School of Foreign Service, Georgetown University

Dr. Bonnie Oh is currently teaching as a Distinguished Professor of Korean Studies at the School of Foreign Service of Georgetown University, where she also serves as Director of Korean Studies. Professor Oh has written extensively on issues relating to not only Korea but the wider Northeast

Asia region as well. She is co-editor of *East Meets West, Jesuits in China, 1582-1773* (Loyola U. of Chicago Press, 1988), and has contributed to the volumes: *Japan Examined: Perspectives on Modern Japanese History* (University of Hawaii Press, 1983), and *The Chinese and Japanese: Essays in Political and Cultural Interaction* (Princeton University Press, 1980). Her essays, articles and book reviews on Korean, Japanese, and Chinese history and society have appeared in: *Papers on Far Eastern History, Korea Journal, International History Review, The Journal of Asian Studies, The Historian, Journal of Social Sciences and Humanities, American Historical Review, and Compton's Encyclopedia*. Professor Oh is currently the editor of the *Mid-Atlantic Bulletin of Korean Studies*. She is also co-editing a book titled, *Comfort Women of World War II: Legacy and Lessons* which was the title of a conference she co-organized in the Fall of 1996.

JOHN C. OH, Professor, Catholic University

Dr. John K.C. Oh is Professor of Politics and former Academic Vice President of the Catholic University of America. He is also a former Professor of Political Science and Dean of the Graduate School at Marquette University. He is the author of five books including, *Korea: Democracy on Trial* and *Korean Politics: The Quest for Democratization and Economic Development*, both published by the Cornell University Press, the latter to be released in 1998. He has also published numerous articles and reviews, including studies on religious-political movements in Korea and Japan. He studied at the Law College of Seoul National University, Marquette University, Columbia University and at Georgetown University, where he received his Ph.D. in International Politics in 1962.

EDWARD W. POITRAS, Emeritus Professor of World Christianity, Southern Methodist University

Dr. Poitras assumed the position of Professor of World Christianity at Southern Methodist University in 1990 following United Methodist missionary service in Korea from 1953. In Korea he taught Historical Theology at the Methodist Theological Seminary in Seoul for twenty-five years. Prior to that he served in pioneer evangelism and church extension in Korean fishing villages and mining communities. Dr. Poitras received his Ph.D. from Drew University in 1966. While in Korea both Dr. and Cenell Poitras had been involved in working for the handicapped, as well as on human rights and social justice issues, and in translating modern Korean literature into English. Dr. Poitras served on many boards and agencies in Korea, including the Fulbright Commission, the Board of Trustees of Ewha Women's University, and the preparatory committee for the 1988 Olympic Games. He was given a Presidential citation for meritorious service to Korea in 1972.

RICHARD RUTT, Durham University

Rev. Rutt was ordained an Anglican priest in 1952 and worked in Cambridge where he studied Modern and Medieval Languages at Pembroke College, Cambridge University. He first went to Korea as an Anglican missionary in 1954. During 1957 and 1958 he wrote a series of articles for the *Korea*

Times under the title "Diary of a Country Priest," which later were published as *Korean Works and Days*. He was awarded the Tasan Prize for foreign writings on Korea in 1964. His other major publications include: *The Bamboo Grove: An Introduction to Korea Sijo Poetry* (1971), *The Green People* (1973), *Virtuous Women: Three Masterpieces of Traditional Korean Fiction* (1974). In addition, he has also published numerous articles on Korea literature and Korean traditional thought and customs. Rev. Rutt was consecrated Assistant Bishop of Taejon on October 28, 1966 and installed as diocesan Bishop on February 27, 1968. After returning to England, Rev. Rutt was installed as Bishop of St. Germans on May 23, 1974, and later, Bishop of Leicester on February 27, 1979. He was ordained into the Roman Catholic priesthood on June 8, 1995. Recently, he has returned to Korean studies in affiliation with Durham University.

DAVID K.S. SUH, Luce Visiting Professor of World Christianity, Union Theological Seminary

Rev. Suh received his Masters in Divinity from Union Theological Seminary in 1966, and his Ph.D. in religion from Vanderbilt University in 1970. His career includes a dynamic mix of teaching and pastoral experience. Rev. Suh taught philosophy and religion at Ewha Women's University from 1964 to 1980 when he was dismissed by the Chun Doo Whan government for political reasons. He was reinstated in 1984. He served as Dean of the Graduate School from 1990-1993. Rev. Suh has been a Henry W. Luce Visiting Professor of World Christianity at Union Theological Seminary since 1996 and Adjunct Professor of Theology at the San Francisco Theological Seminary since 1985. Rev. Suh was ordained in the Presbyterian Church of Korea in 1982 and served as Pastor of the Hyundai Presbyterian Church from 1980-84. Rev. Suh also has been extensively involved in the Korean National YMCA and has served as President of the World Alliance of YMCA since 1994. Rev. Suh has written more than ten books and published hundreds of articles. He is the author of the widely acclaimed, *Korean Minjung in Christ*, published in 1990.

HORACE G. UNDERWOOD, Presbyterian Missionary, Board of Directors, Yonsei University

Dr. Horace G. Underwood has a long and illustrious career in Korea spanning five decades. From 1939 to 1942 he served as a Missionary Volunteer teaching English at Yonsei University. He served as the Founding Dean of Seoul National University from 1946 to 1947, and as a Presbyterian Lay Missionary from 1947 to 1950. During the Korean War he was awarded numerous honors including the Korean War Ribbon, Commendation Ribbon, Bronze Star, Legion of Merit and the Freedom Medal. He also served as Senior Interpreter during the Panmunjom Armistice Negotiations. After the war, Dr. Underwood resumed his activities as a Presbyterian Lay Missionary teaching at Yonsei University and becoming Acting President in 1960. He is currently a member of the Board of Directors of Yonsei University, and is an active Board Member of Kyongsin Academy, The Korean Bible Society, Ilsin Christian Hospital, Kwangju Christian Hospital and, Kwangju Nursing College. Dr. Underwood received his M.A. from New York University in 1955. He undertook doctoral studies in 1955, and again from 1961-62, also at New York University.

KENNETH M. WELLS, Senior Fellow and Senior Lecturer, Asian History Centre, Australian National University

Professor Wells received his M.A. in History from the University of Canterbury, Christchurch, New Zealand in 1979, and a Ph.D. from the Australian National University, Canberra in 1985. Dr. Wells' teaching career extends to both the United States and Australia. He has taught in both the capacity of Assistant and Associate Professor in the Department of East Asian Languages and Cultures and the Department of History at Indiana University in Bloomington. Since 1994, Professor Wells has been Senior Fellow, Division of Pacific & Asian History, Research School of Pacific & Asian Studies, the Australian National University, and Senior Lecturer, Asian History Centre, Faculty of Asian Studies, the Australian National University.

YOUNG-SIK YOO, Assistant Professor, University of Toronto

Dr. Yoo received his Ph.D. in history from the University of Toronto. His doctoral thesis focused on how Canadian Christian missionaries influenced the modernization of Korea in the late 19th century. He is currently teaching at the University of Toronto's School of Theology. Dr. Yoo is the author of *Earlier Canadian Missionaries in Korea: A Study in History, 1888-1895* (1987). He has authored numerous papers including: "James S. Gale's Life and Work: His Contribution to Korean Modernization" (1991) and others. Dr. Yoo has also translated many articles and books including: "An Introduction to Korean Shamanism" (1989) and *A Corn of Wheat or, The Life of Rev. William John McKenzie of Korea* (1903). Currently, Dr. Yoo is working on two books: *Canadians in Korea: A Study in Mission* (English) and the *Life of William John McKenzie* (Korean).

CHAI-SHIN YU, President, Korea Institute of Religions and Culture (Invited Discussant)

Professor Yu received his Ph.D. in 1973 from McMaster University with his dissertation titled, "The Religious Discipline in Early Buddhism and Early Christianity." In addition to teaching as a Visiting Professor at Yanbian University in the People's Republic of China, and Seoul National University, Dr. Yu has taught extensively at McMaster University and the University of Toronto. Dr. Yu's teaching expertise extends to comparative religious studies, Buddhism and Eastern religions, history and cultural studies. Currently Dr. Yu is Professor of Korean Studies at the University of Toronto and President of the Institute of Korean Religions and Culture. Among Dr. Yu's many published works are: *Unconditional Love*, Welch Publishing (1986), *Korean Folk Tales*, U. of Toronto Press (1986), *Korean and Asian Religious Tradition*, U. of Toronto Press (1977), *Early Buddhism and Christianity*, Motilal Banaridass, Delhi (1986), "Korean Shamanism", Vol. 1 Asian Humanities Press (1988), "Introduction of Buddhism to Korea", (co-authored) Vol. 3 Asian Humanities Press (1989), "Assimilation of Buddhism in Korea", (co-authored) Vol. 4 Asian Humanities Press (1991), "Buddhism in Koryo", (co-authored) Institute of East Asian Studies, U. of California (1996), "Buddhism in Early Chosun", (co-authored) Vol. 6 Institute of East Asian Studies U. of California (1996), "The Founding of Catholic Tradition of Korea", Vol. 7, Korean Scholar Press (1996), "Korea and Christianity", Vol. 8, Korean Scholar Press (1996).

PAPER ABSTRACTS

Panel I: TRADITION AND HISTORY

Cultural Encounter—

The Impact of Protestantism in Korea on the Other Religious Traditions

James Huntley Grayson

This paper will explain the effect of the advent of nineteenth century American Protestantism on the religious traditions of Korea by examining the question from an anthropological perspective of "emplantation" and cultural diffusion. The paper addresses the significant impact that Protestantism has had on both "indigenous" Korean religions and its relationship to the Roman Catholic tradition, as well as, prospects of its continuing impact on these religious traditions.

The Growth of Christianity in Korea: 1883-1995

Samuel Hugh Moffett

This paper will survey a century of church growth in Korea. It presents the statistics beginning with the introduction of Protestantism in 1853, about one hundred years after the planting of the Roman Catholic Church in Korea. The paper will then indicate some reasons for the phenomenon of rapid church growth, answering the basic question of inquiry: what made it grow so fast and large? The paper will also address the secondary questions of why the rapid growth was predominantly Protestant, and why, within Protestantism, predominantly Presbyterian. Finally, the paper will address the issue of why church growth has rapidly slowed in the past three to four years.

The Origin of Korean Catholicism: The First Century

Bonnie Oh

Professor Oh examines the history of the earliest introduction of Christianity to Korea. The seeds of the Christian faith were first sown by a small number of Korean Confucian scholars who became interested in, and then studied the Catholic catechism from Jesuit missionaries in the Ming and Qing Imperial Courts in China. Dr. Oh also documents the early, albeit largely inconsequential, influence of the introduction of Catholicism via the Hideyoshi invasion of Korea in the 1590's. The Catholic tradition, as the earliest expression of Christianity in Korea, is explored in detail from its initial introduction to the period of its greatest persecution from 1794 to 1866.

Universal Salvation and National Liberation: Tensions in Korea's Early Protestant Experience

Kenneth M. Wells

Professor Wells explores the complex relationship between the introduction of Protestantism to Korea and the development of national identity. He draws on the experience of Yun Ch'ih'o, Kim Kyosin, Kim Yun-gyong and Ham Sokhon and compares, or contrasts, their movements in relation to the nationalist movement and Japanese colonialism. Professor Wells addresses the problem of not only a "foreign" creed being introduced into Korea during the age of nationalism, and on the eve of its subjugation to Japan, but also the relation of the Protestant tradition to a rapidly modernizing society.

Panel II: AGENTS AND ACTORS

Mothers, Daughters, Biblewomen, Students, and Sisters: Reflections on 'Women's Work' on the Korea Mission Field Donald N. Clark

Religious women were an important part of the missionary work force and of the Korean church as it developed in the early-twentieth century. Though women were far from enjoying equal rights in Western or Korean society, Christian community development afforded important opportunities for accomplishment and fulfillment. Prof. Clark's paper examines a range of Christian women's experiences in Korea to illuminate both the meaning of the missionary effort and the impact of Christianity on the lives of Korean women. The examples include a missionary mother-daughter pair in rural North Korea, missionary mentors and Korean students at Ehwa, a Korean Maryknoll sister in P'yongyang, an American teacher standing up to the Japanese in Kwangju, and a young American woman learning to live with her Korean mother-in-law.

The Popped-Corn Reality: Lived Experiences of Churched Korean American Women in the U.S. Jung Ha Kim

For a large number of people world-wide, the 'locale' may shift several times over the course of a lifetime, mainly due to post-colonialism, migration, hybridity and immigration. Consequently, people are more likely to perceive their self-understanding simultaneously as both local and global. By examining churched Korean American women's efforts to grapple with the displacement and uncertainties in their ever-changing diasporic local spaces, this paper attempts to delineate complex ways in which lines of race/ethnicity, gender, generation, language preference, and religious identity intersect, fuse, contradict and converge as a peculiar 'world-view.'

Kang Wansuk and Other Activist Women in the Early Korean Catholic Church Gari Ledyard

[Abstract unavailable at time of printing.]

Chang Myon: A Catholic Pioneer in Korean Politics John C. Oh

Professor Oh presents a detailed and persuasive paper on the impact that the life of Chang Myon has had on the development of Korean politics. Professor Oh portrays four stages of Chang Myon's life. The first stage deals with the genesis of his political life as an elected member of the Constituent Assembly that ratified the 1948 Constitution of the Republic of Korea, and his subsequent appointment as Ambassador to the United States and appointment as Prime Minister in 1951. The second stage addresses the issue of his growing opposition to the Syngman Rhee regime culminating with the April 19th student uprising. Professor Oh categorizes the third stage of Chang's political career as the period during which he served as Premier of the Second Republic. The civilian government collapsed to a military coup and Premier Chang fled his office in the pre-dawn hours of May 16, 1961. The final phase of Chang's life which Professor Oh addresses are his years in seclusion prior to his death in 1966.

Panel III: CHURCH AND STATE RELATIONS

Unexpected Fruit: Catholicism and the Rise of Civil Society in Korea

Donald Baker

Professor Baker's paper argues that prior to the introduction of Christianity in Korea there was no understanding of "civil society," as all aspects of social functioning were subordinate to the ultimate authority of the State. Christianity brought with it a whole new concept of religion, and ultimately, of church-state relations. As elsewhere in the world, Christianity refused to honor state control over both its ritual expression and its moral code of conduct and belief. This laid the foundation for the rise of civil society as Christianity affirmed that there are legitimate limits to the authority that the state has over its subjects. Dr. Baker focuses primarily on the Roman Catholic tradition as it arrived on the Korean peninsula first and suffered the largest number of casualties in the battle for religious freedom and civil society.

Church and State Relations: Japanese Colonial Period

Wi Jo Kang

Professor Kang presents a poignant exploration into the historical development of Church-State relations going back to the very beginning of the Japanese Colonial period, and tracing the major developments and shifts into and past the national liberation movement on March 1, 1919. The paper highlights the fact that many early Christian churches were willingly co-opted by the occupying Japanese forces. Dr. Kang describes the famous "conspiracy case" of 1910, when over one hundred Christian leaders were arrested and tried over a fabricated plot to assassinate Governor-General Terauchi, as the defining event that led many Christians to join the independence movement. Professor Kang also addresses the issues of imposed Shinto worship, and the "homogenization" of Protestantism by the Japanese government toward the end of the colonial period.

The Role of Christians in the Democratic People's Republic of Korea: Some Cases

Jong-Sun Noh

The role of Christians in the DPRK was one of the most important factors in the formation of the country during the 1940's. It was also a critical factor in the opening of the DPRK to economic relations with South Korea. Prof. Noh's paper will discuss the influence of Rev. Ryang Wook, Ms. Ban-Seuk Kang, the mother of Kim Il Sung, Rev. Chang-Joon Kim and Rev. Chung-Do Sohn on the development of the country and their importance to the process of peaceful reconciliation between the two countries.

Politics, Ideology and Christianity in the Divided Korea
David K.S. Suh

This paper provides a comprehensive exploration of Protestant Church development and its relationship to State power in post-colonial Korea (1945-1990). The paper examines the development of the Church in the North and the South after liberation but prior to the Korean War (1950-53), and then the subsequent persecution and virtual extermination of the Church in North Korea, as opposed to the vibrant Church growth in South Korea after the War. Rev. Suh provides a critical analysis of the ever-changing relationship between Church and State as it evolved through the Syngman Rhee, Park Chung Hee and Chun Do Whan eras. He documents critical events during these periods such as, the student movement of 1960, *Yushin* human rights abuses in the '70's, Minjung theological development also in the '70's, and the Kwangju Incident of 1980, and analyzes how these developments defined the relationship between Christianity and government in Korea.

Panel IV: INDIGENIZATION OF CHRISTIANITY

Beyond Indigenization: Toward a Christian Transcendence in Korea
Chai-Sik Chung

The question of indigenization, contextualization, inculturation—the various ways in which the message of the gospel is clothed in local cultural forms—has been an important issue. The gospel is always culturally conditioned. Yet, the problem of how Christianity can contribute toward the transformation and development of the resources found in local cultures is just as important. This paper is an attempt to find a way out of the moral directionlessness of Korean society today by reflecting upon the meaning of the transcendent character of Christianity as a force for cultural transformation and integration.

Capitalization of Christianity in Korea: Rethinking the 'Success Story'
Gil Soo Han

This paper contends that the so-called 'success story' of the expansion of Christianity in Korea needs to be reassessed. The increase in the number of church-goers over the last few decades comes at a time when Korean society has gone through a rapid change of industrialization and urbanization. The church's expansion in Korea has involved a subtle intertwining of church and capital, or the phenomenon of 'religio-economic entrepreneurship.' For large numbers of theological graduates, the church was not only a place to pursue their religiosity, but also to achieve economic wealth. Some church-goers have also exploited the church as a haven from relative deprivation caused by pervasive anxieties in the changing society, as well as the source of blessing for 'worldly' success.

From Tribal Identity to Solidarity of Others: Theological Challenges of a Divided Korea
Anselm Kyongsuk Min

Professor Min contends that Korea is a divided nation beyond the socio-political rift that exists between North and South. Korean society, he contends, is divided between classes, genders, regions and religions. Professor Min describes the various crises facing the churches in Korea—the basic contradictions of contemporary society—inequality based on class, gender, region and religion. His work goes on to conceptualize the essence of the social crisis as tribalism, or slavery to an endemic and pervasive system of tribal identity that marginalizes others. Professor Min presents a critical alternative in terms of a new paradigm entitled, "Solidarity of Others." This model evolves out of a Christian theology deeply rooted in the very essence of the Gospel and the nature of Christianity itself.

The Methodist Korean Creed and the Search for a Korean Christian Voice
Edward W. Poitras

The search for a more Korean form of Protestant Christianity began among Korean believers soon after Methodism and Presbyterianism were introduced in the late-nineteenth century and continues to the present. Many in Korea feel that their churches remain too much under the sway of Western Christian culture and theological thought. It is the thesis of this paper that the framing of the Methodist Korean Creed was one in a long series of relatively unsuccessful attempts to bring the gospel and Korean culture together in a creative unity that might remain truly Christian and at the same time authentically Korean, in a form acceptable to the majority of Korean believers. This history has an important bearing upon the present Christian situation in Korea, where a new generation struggles once again to find a distinctively Korean Christian voice.





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